

with the Biblical writers but were simply taken over from ideas or attitudes of heathenism. This constitutes a dangerous attack upon Christianity. In some cases it has been carried to a very great extreme. One writer has said that the one whom we worship in our churches is simply an old Babylonian demi-god, named Gilgamish^e. Another has said that most of our Christian ideas about Christ are really taken over from aspects of Egyptian religion. Such statements were easy to make when comparatively little was known about the religion and culture of these lands. Now that archeology has made available tremendous amounts of material on these subjects, it is possible to examine such allegations specifically and exactly, and to see just how much real evidence there is for or against them. This is extremely vital for the defence of Biblical testimony. It opens up a tremendous field of inquiry and is a very important reason for the interest of Bible students in archeology.

II. Egyptian Archeology.

A. The Land of Egypt.

We shall begin our examination of Biblical Archeology with Egypt rather than with Palestine. This is not only because extensive materials from Egypt and Mesopotamia were discovered before any great progress in Palestinian archeology had been made but also because far more written material has been discovered in these lands than in Palestine. Palestinian archeology would have been relatively unrewarding, if it were not for the many relationships with the work that had already been done in these other countries.

Egypt has been called "the gift of the Nile." It has so little rainfall that it would be a barren desert if it were not for the fact that the Nile river brings fertility to it. Southern or Upper Egypt consists of a long and narrow strip of land